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WEEKLY REVIEW.

—It is astonishing what nonsense some of our first-class papers publish when they touch on matters having a religious aspect. They fancy that they know more about religion than the most matured and earnest Christians do, and seem to think that they send confusion through all the ranks of the godly by the corruscations of their theological wit. Here is a sentence from a long paragraph in the *Pall Mall Gazette*, written throughout in this style :—

"It is like that absurd Pharisaism which tempts certain persons to use the initials D. V. on every possible occasion, as if any thing on earth could happen *against* God's will."

Evidently, the apostle James had not thought of this when he wrote (iv. 13-15), 'Ye ought to say, If the Lord will, we shall live and do this or that.' As though any thing on earth, says the *Pall Mall Gazette*, could happen against God's will. Why then pray, Thy will be done? Not my will, but Thine be done, says the Saviour. The *Pall Mall* idea is against all prayer, against all enquiry as to God's will, and logically against all repentance, all faith, all reformation. How very, very little must this writer have thought about the most important of all subjects. God will have all men to be saved and to come unto the knowledge of the truth. He willeth not that any should steal or lie. His commandments are the expression of His will. But it has pleased Him to endow many of His creatures with freedom of will; and it is their abuse of this that fills the world with sin and misery, and forbidding us to see the kingdom of God here, compels us to say Thy kingdom come. The distinction between this world and that to come, is this, that there all wills are in harmony with His will, here they are for the most part in a state of antagonism with it. Accordingly, the whole creation groaneth and travaileth in pain, waiting for deliverance.—The idea that human freedom impeaches God's power, is quite heathenish. We often hear it expressed in this country. But in reality the greatness of God's power can only be seen when we see this war of human schemes and passions, and learn that God is able so to over-rule all things as to give perfect victory to His own will and in due time exhibit its infinite superiority to all other wills.

—Colonel Birdwood's escape in the train the other day, was truly remarkable. He was in the break-van of a goods' train waiting at Nandoor for the up-passenger train; he was lying on an iron cot; his carriage was the last of five that were on the line, the rest being on the siding. The passenger train came at full speed, and smashed the four waggons and trucks in front of the break-van to atoms. The van escaped destruction by the giving way of a chain. The colonel was thrown with great violence from his cot to the end of the van and struck the floor with his forehead and knees. He received five bruises, but they were happily all very slight. What also is worthy of note is that his son Lieut. Gordon Birdwood was in the passenger train; his carriage was smashed on one side, and four of the passenger carriages were more or less broken. Happily no lives were lost and no severe injuries sustained.—We are forbidden by the *Pall Mall Gazette* to consider that any special thanks are due to Providence for such an escape. He says :—

"To claim a special divine superintendence as extended to ourselves when our plans succeed or we escape an accident is equivalent to the assertion that when we fail, or are injured or killed, we are not under the divine protection."

It is, we confess, a new thing to us that all events should equally show the divine mercy, that no gift calls for more thankfulness than others, and that a deep sense of gratitude implies the arrogant assertion of an unwarranted claim. God's tender mercy is over all His works, and it becomes a good man even in prison to sing praises to God; but it is none the less fitting, when he is delivered, that the church should unite in thanksgiving to God. We are every moment in many ways protected by Him in whom we live and move and have our being; but there are, occasionally, preservations and providential aids, intended to impress us more deeply with a sense of the divine goodness, just as there are providential chastisements intended to remind us of the holiness or sovereignty of God or to accomplish some other important end. The philosophy of the *Pall Mall Gazette* goes to the house of the poor man who has been brought home with shattered limbs, and to the weeping wife and children, in a severe voice, utters the words Law, law, law, and departs; and goes to the house where all are rejoicing over the wonderful escape of one of their number, croaks forth the words Law, law, law, and retires. The Bible Christian weeps with those that weep, rejoices with those that rejoice; and does it most effectually by speaking of Him who in all our affliction is afflicted, and without whom not a sparrow can fall to the ground.

—What is theft? Mr. Latham, a Civil Engineer, sent six pairs of boots to be mended at two rupees each. He afterwards sends for them, but the man refuses to give them up until paid for, as a previous pair had not been paid for. Thereupon comes the Civil Engineer in great wrath, gives the man a terrible mauling and carries off his boots. He is convicted of the assault and fined Rs. 100. But Mr. Hormusjee, Pleader, considered that a charge of theft also lay against him. A contemporary is very indignant at this suggestion. Theft is dishonorable; something very different from the elegant practice of fist-law. Were not the boots the property of the gentleman? Well, the unmended boots were. The cobbler had put a part of his own property into them. It was an affair of partnership, until the additions had been paid for.

—We referred some time ago to the contemplated publication of the Diary of a Journey across Arabia, found among the *Bombay Records*. The work has now appeared; and we may mention, incidentally, that this is one of the results of Major Candy's explorations in the Record Office. The voyage was performed in 1819 by Captain G. F. Sadlier, H. M.'s 47th Regiment. He wore no disguise as our modern travellers do, but wore his uniform and went in his true character; and though unattended by any force, traversed the entire peninsula in safety. He has not a word about the Sabaism which Mr. Palgrave found so extensively prevailing.

—We are glad to see such an appreciation of the works of the Author of "The Chronicles of the Schonberg-Gotha family," as begins to appear in notices like that we extract from the *Atheuæum*. We have long considered her the best writer of our times, of works exhibiting religious truth and experience with the aid of the imagination, and we value the *Family Treasury* in which her works appear above its fellow monthlies because of the admirable pages supplied by the pen of Mrs. Charles.

—We Europeans in India flatter ourselves that, however defective may be our example and our instruction, at all events the natives must notice that we creditably differ from them in matters of gross superstition. They know what we think of the suttee and similar barbarities; they see our prodigious efforts to put down thuggism, Meriah sacrifices and other abominations, and they cannot but recognize our freedom from superstitious ideas. We lay this flattering unction to our souls; but from time to time there appears reason to believe that we have failed even to produce this impression upon the natives. For the last week or two there has been a panic among a considerable portion of the population of Bombay, occasioned by a rumor that the Gas Company were kidnapping people in order to offer them up as victims and thus propitiate the deities upon whose favor the success of their enterprize depends. The natives see the brilliant gaslights in the Bhendy Bazaar, and mutter to themselves Ah well, but some lives must pay for this. The gods will not show such things to men for nothing. Others, however, say that it is the Baroda Railway Company that are sending Seedees about with bottles of chloroform to throw people into a syncope and then drag them to their dark and dreadful fate; all to secure the smile of heaven for their Girgaum bridge. The same panic prevailed in Bombay when the Railway works were begun; again when the Bhore Ghaut Incline was completed. On the latter occasion a party suspected of being kidnappers were actually murdered by villagers in the Concan. Surely it is remarkable that superstition, in their horror of which many Europeans will not even have anything to do with religion, should be

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imputed to them. Would they not have escaped the imputation better, by the practice of religion?

—Public attention is called anew, by a contemporary, to the very important subject of lights for our harbour. We have one lighthouse, and where is it located? At the place of danger? No, but two miles away, inland. The responsibility of having placed it there belongs to a previous generation; but the responsibility of retaining this colossal snare and delusion belongs to us. Another light is necessary on the opposite danger point, on Kennery Island. For these the mercantile marine have been calling, so have the Harbour Board, so have the Bombay Government; but their united calls are not more potent than that of Hotspur was in calling spirits from the vasty deep. The Supreme Government is the deaf adder, heeding not, charm they never so wisely. The cost of a lighthouse on the Prongs would be five laks, of one on Kennery Island Rs. 2,70,000. A lak of rupees has been expended in the attempt to remove the obstruction caused by the wreck of the *Ellora*. The value of a single cotton-loaded ship would exceed the sum required for these constructions.

We have received a Pamphlet which may be considered the Report of the Chamba Mission, though the Report proper is contained in the following short paragraph:—

"The Mission was begun May 1863—unconnected with any Society and without any human pledge or promise—contributions amounting to £1,056 have been received—excellent Mission property has been acquired and suitable buildings erected—73 persons have received baptism—2 congregations, eight miles apart, have been formed—a school for Christian children has been established—adult classes for Christian men and women have been opened—22 Zenanas are under visitation and a girls' school has been begun. Not unto us, Oh Lord, not unto us, but to thy Name give glory."

Mr. Ferguson has acceded to the proposal of the Church of Scotland Indian Mission Committee, that he should be in connection with them. A letter addressed by the missionary to Dr. MacLeod, Convener of that Committee, details his plans. We extract the following paragraph:—

"My plans of work are equally simple and definite—The commission is, 'preach the Gospel to every creature'—Therefore I go everywhere preaching the word. I would work miracles if I could. I often wish I had the faith of miracles—but I have it not—I appropriate the promise 'Lo I am with you alway.' I believe that by the simple word of the Gospel the Spirit of God can convert men—and has frequently so converted them. But there is one mighty power—miracle I may call it—which God has given his Church—the miracle of lovingkindness. —This I believe to be the most potent argument which can be used for the truth of Christianity among any people. Where there is such a difference of race and habit as between Europeans and Natives of India it is necessary for the Missionary to go thoroughly down among the people, that they may clearly see that he is not a demi-god—as his relation to the dominant race is apt to lead them to imagine—a being with whom they have little or nothing in common, but actually and only a man like themselves —that they may learn not to dread him but to believe in and trust him, have friendship with him, and feel the touch of brotherly sympathy flowing alike from his words and actions. Of course circumstances are to be considered; but I believe that here in India, to select a small manageable field, to stick to it and to cultivate it well, after the manner now described, is the most promising method of procedure—'He that would reap bountifully must sow also bountifully.'"

The Madras Observer says:—"There is a remarkable prophecy in the xlixth Chapter of the Book of Jeremiah, verses 34 to 39. It is directed towards a country named Elam, and the 36th verse is as follows:—'And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcasts of Elam shall not come.' Now the question arises, how are we to identify Elam at the present day. If we cast our eye over the nations, we shall find only second to the Jews in wide dispersion, in intelligence, and isolation, the Armenians. Is it not highly probable that they are the outcasts of Elam here alluded to? It has been usually inferred that Elam was that part of the Babylonian, and, subsquently, Persian empire which lay east of the lower currents of Tigris and Euphrates, because Daniel (viii. 2) mentions a vision which he saw 'in Shushan the palace, in the province of Elam;' Shushan being the same as Susiana. But it may at all events in more ancient times, have had a more comprehensive meaning; and to such the language of prophecy usually recurs."

"But this at any rate can be said of them, that they are the most willing to receive quickening and knowledge of all the slumbering Churches of the East. The labours of the American Missionaries among them in various parts of Asia Minor and contiguous countries have been attended with great success, and, what is still more striking, nearly all the conversions from Mahometanism in Turkey have been made through the medium of the Armenians. Suspicious of strangers, the Turks do not refuse to enquire about Christianity from their fellow-citizens, who speak their own tongue, and have grown up from childhood with them. How important in this light is missionary influence on the Armenians! It may be added, that a few years ago one of the few Missionaries in Syria, to whom Arabic is like their own tongue, was the son of an Armenian Vartabedan priest, who had added the degree of M. D. to his training as a theologian. Surely a survey of this remarkable people should lead us to a more careful study of Scripture, while we look forward to those 'latter days in which the Lord will bring again the captivity of Elam.'"

There is some difficulty in the identification of Elam with Armenia. The modern Reformation among the Armenian Christians is truly remarkable and has, we think, a place in prophecy. But the Parsees seem to have the best claim to be regarded as the representatives of ancient Elam. They have retained their ancient religion. They are a very small body, but very much scattered. But as regards the prophecy of 'the bringing again of the captivity of Elam,' it is well to remember that Elamites were present in Jerusalem on the day of Pentecost, and that 'restoration from captivity' is just the Old Testament form of signifying a return to the favor of God and the privileges of true worship. In captivity there was no Jerusalem, no temple, no sacrifices to the Jew, and all religious blessings were summed up in the one expression 'I will bring them again from their captivity.'

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SATURDAY, MAY 12, 1866.

DR. MANNING ON THE PRIMACY.

"I have prayed for thee," said Christ to Peter, "that thy faith fail not; when thou art converted, strengthen thy brethren." This was said with reference to the great temptation to which Peter's faith would be subjected when the Master should be bound in the hands of his enemies. Thrice he should deny this Master, notwithstanding all his protestations of unswerving fidelity. His faith should be terribly sifted and the greater part of it would turn out to be chaff; but a mustard seed of true faith would remain; and when converted he was to strengthen his brethren. Common sense and the analogy of Scripture show this to be the meaning. But what have we to do with common sense or the analogy of Scripture? says Dr. Manning, Archbishop of Westminster. Let Turrecremata tell us what the true meaning is: "The most celebrated synods of the whole Christian world turn their eyes to him (the Pope) as their chiefest light, and refer the greater causes of the Church to the Bishop of Rome in person, as Christ has obtained by His prayer from the Father, that Peter, and the successor of Peter, and the Vicar of Christ Himself, in pronouncing decisions of the public questions of faith, cannot err. For it was to Peter, not as a private man, but as head of the Church, and as abiding in the ecclesiastical hierarchy as long as the dominion of the Church shall endure, that it was explicitly declared, I have prayed for thee that thy faith fail not; and thou, being once converted, strengthen then thy brethren."

So here we have the Papal infallibility founded upon the words in which our Lord told Peter how near his faith would come to utter failure. See, now, the vicious circle in which these Romanists argue. This passage means what I say because that is the interpretation which the Church has put upon it, and the Church is infallible, and it is nothing but blasphemy for any one to bring forward a meaning different from the unauthorized; and as for the Church's infallibility we prove it by what is here said in Scripture about the Pope's infallibility.

A true son of Rome has no Bible; he has only the Church's construction of the Bible; being forbidden to exercise his own judgment, or rely upon any guidance the Holy Ghost may give to *him*. "Hear Him," said the voice from heaven concerning Jesus; "hear not Him, but the Church," is the language of Rome.

When men have once succeeded in doing the great violence to their conscience, implied in this prostration of the conscience before the Church of Rome, all things become easy; and we cease to wonder at the tone of deep conviction that pervades this pamphlet of Dr. Manning's. We are reminded of the remarkable language in which Paul speaks of the man of sin. "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness; because they received not the love of the truth, that they might be saved: and for this cause God shall send them strong delusion that they should believe a lie." The word of God is the truth; they received not the love of this, but instead of this the interpretations and traditions of 'the Church;' and so were given over to strong delusion, and all deceivableness; in fact, to invincible self-deception. Therefore is this system called, The Mystery of Iniquity, a Mystery that controls, bends and moulds absolutely the minds and hearts of those who are the subject of it.

In confirmation of what we have said above to the effect that the Romanist is without

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the word of God, Dr. Manning says: "We have no contact with the Revelation of God except through the proposition of the Church." "The enunciation of the Church is the test and evidence of the original Revelation. To refuse this, is to reject the voice of God. We have, in that case, no choice but to turn to human teachers and to human criticism." But how is a man to know that the teaching of the Church is not human teaching? Well, the Church will prove from the Scriptures her right to teach in God's name; but only from the Scriptures as interpreted authoritatively by herself. Surely, it is one of the most stupendous marvels of the day, that men should hope to induce a Bible-holding people like the English to stake their everlasting interests upon a transparent piece of sophistry like this.

Many have been at a loss to understand how men in the middle ages could take part in the abominable deeds of the Inquisition, at the same time that they professed to be conscientious Christians, wholly devoted to the will of God. The principle laid down by this Archbishop of Westminster explains the whole thing. The will of God is declared by the infallible Church. The unpardonable sin is to question any of her decisions. All the law and the prophets hang upon the command to hear Christ's Vicar. There is no appeal from the so-called Vicar to Christ Himself; this is arch-treason. It follows that the true sons of the Church may conscientiously engage in any barbarities commanded. If a Saint Bartholomew is ordered, it becomes the sacred duty of all to assassinate their Protestant relatives wherever they may find them, sparing neither sex nor age.

Unconscious of his own weak points, Dr. Manning is very keen to discover those of others. The English Unionists admit that the Church alone possesses the key of scripture, but do not allow that the sense of antiquity is to be known from the Church alone. "It is in vain to answer to the Catholic, We have antiquity before us, Fathers and Councils. The Protestant says the same, We have Scripture. The Protestant is comparatively consistent in rejecting the Church, and interpreting both Scripture and antiquity for himself. How is it coherent to interpret Scripture by the Church, and antiquity by private judgment? Was it that the one theory was necessary against Dissenters, the other against Catholics?"

MEDITATION.

"A STONE was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." Daniel, II. 34, 35.

At the Court of the King of Babylon, Daniel was in a position that has proved ruinous to many a youth. Far from the restraints of home, surrounded by heathen, with opportunity and encouragement for the gratification of sinful desires, he took a decided stand, preferring even in tender years the path of self-denial to that of indulgence, and the path of fidelity to God to that of pleasing man. He resolved to abide in the school of God; to do His will, hour by hour, come what might, and thus fit himself for whatever service there might be in reserve for him. After two score centuries, with all our boasted progress, our young men would do well to give heed to the example of Daniel, and to learn from him that the way of faith is the only way of victory. The victories not won there, are specious only, and are sure to bring sooner or later the humiliation of a more overwhelming defeat.

How it ennobles a history when God is brought into it. And it is faith that opens a door for God. Daniel lived some time before Herodotus, 'the father of history;' but among ancient records where will you find the truly sublime and suggestive, as in this simple chronicle of divine interpositions.

Nebuchadnezzar has a dream that leaves his mind very deeply impressed, though he is unable to recall its particulars; he is convinced that there was something of the nature of a divine revelation in it, and yet, to his infinite vexation, he is unable to recall it in any kind of detail or coherency. Is it then lost for ever? Has he let the celestial gift actually put into his hands, fall irrecoverably into the gulf of oblivion? Is not his court filled with magi and priests and astrologers, men professing to be in direct communication with the gods? What are all their pretensions worth if they cannot obtain the renewal of a revelation that heaven has shown itself solicitous to make? Let them restore this dream to my memory, or let them perish as unmasked impostors. They are on their trial; and if their wisdom and art are found wanting in this emergency, we shall know what account to make of their ordinary pretensions.

All are of course filled with consternation. Let Nebuchadnezzar only tell the dream and they are ready to interpret it. The world has never wanted interpreters. It was a crucial test. From time to time God brings forth such, and the whole galaxy of the wise and potent quit their lofty spheres and are hurled to dust.

Man's extremity is God's opportunity, and the Hebrew Daniel comes forward to narrate the dream and give its interpretation. The fervent effectual prayer of the righteous availeth much. Daniel and his three pious companions had offered to God earnest and believing prayer for the knowledge on which so many lives depended, and had obtained it. Before God bestows a blessing of this kind he creates a desire for it, and faith to ask for it.

The dream itself was even more wonderful than the circumstances connected with its loss and recovery. It is the first in order of time of the great prophetical outlines of the world's history extending from the Babylonian captivity to the next coming of our Lord, which appear in the Scriptures.

Nebuchadnezzar saw a great metallic image, with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet of iron and clay. The golden head represents his own empire; the silver portion, the Persian; the brass the Macedonian; the iron the Roman; the iron and clay the kingdoms into which the Roman empire should be divided. By the headship ascribed to the Babylonian rule, was meant priority in time; the gold, however, points to some kind of superiority. The conclusion of the dream, the disposition finally made of all the portions of the image, shows plainly enough that all were reprobate in the sight of God; and the pre-eminence of Babylon has reference no doubt to the more absolute concentration of power and wealth in the sovereign. The Medes and Persians follow; the twofold character of the empire shown perhaps by the two arms. Then Alexander appears on the scene, adding to his own the Babylonian and Persian empires. At last the Romans are seized with a passion for universal dominion, and are not content till they have added the Macedonian, Persian and Babylonian realms to their own. Then follows the decline and fall of the Roman Empire; and at last we have the kingdoms of modern Europe, the fragments of the Ancient Roman Empire. The composite character of these kingdoms, iron and clay mingled, has reference, probably to the constitutional element in modern history, the representation of the people, direct or indirect; for we find that even the most absolute governments of our day are checked and trammeled, if not from within yet from without.

This outline brings us down to our own days. The old Roman law, the Code of Justinian, is the basis of almost all law in modern Europe; ancient Greece and Rome and Assyria are in a thousand ways represented among us; our great galleries repeat and illustrate this very outline of history which was revealed to Daniel. Empire succeeds empire; the glories of one are the spoils of another; the ruin of one is the cradle of another. But is this law of vicissitude to reign for ever? Is not man able, with his marvellous inventions and improvements, to attain to the secret of stability? Has he not almost perfected government and society so that they can move in an endless harmony? Far from it. Take the best political constitution on the face of the earth, and see how utterly it fails to exclude corruption from elections, to procure the return of men of uncompromising virtue, to keep the Government out of the hands of selfish and ambitious men, and in all things to give honor to the King of Kings and Lord of Lords. In fact, the best constitution is a system of compromises and concessions, the problem being so to govern a selfish and wicked race as that their selfishness and wickedness may work as little disaster as possible, and imperil the government as little as possible. Where is the country in which the most diabolical and soul-destroying influences may not be found busily at work under cover of law? How many gigantic forms of iniquity have the freedom of the civilized world, in our nineteenth Century.

What is our future? is the great question of the day. Numerous sages stand up to answer it, some in one way and some in other. But it is answered for the people of God, in the words of the old prophet Daniel, who wrote while yet the Babylonian empire held undisputed sway over the earth. We must now consider what he says about the stone hewn out of a mountain, without hands.

NOTES OF A PREACHING TOUR.

(Continued from the Guardian of April 28.)

AMONG the enlightened Hindus of this region (Tealapoor and the Putwurdhan states) I do not find the *three* classes of Bengal, as described by Rev. Dr. Mullens in his recent lecture. True, a few do not scruple to take animal life, but none have become "beefeaters" or "winebibers." The other two classes exist, and are constantly increasing.

The *Deists* are most numerous, and are infidel alike in regard both to Hinduism and

Christianity. They have broken away from their old moorings, but I fear they have come no nearer to the Gospel. Despite their present deistical views, they still conform to Hindu rites and practices, so far as to retain their standing in caste and society, and thus contract the unmanly character of believing one thing and doing another. Can we hope that their habit of *freethinking* brings them into a state of mind more favorable to considering the truth? And if so, is not this advantage quite overbalanced by the habit of acting the hypocrite?

The *thinkers* constitute the smaller and more hopeful class. They are men of less subtle minds—more frank and sincere. I find a few of them here and on all my tours. Just in proportion as they have become enlightened their consciences have become active and troublesome. They have no relish for idolatry and superstition, but feel that they are watched by neighbours and friends, and conform sufficiently to save their caste standing. Some of them read the Bible and are quite familiar with its saving truths; but keep their thoughts mostly in their own breasts. Their bearing is reserved—their words few. They have not the courage to break away from Hinduism and endure scorn and losses for their convictions, and here they stand hesitating, in all the peculiar difficulties of their position. O for the breath of God to fan these smouldering fires of truth and conscience, till the flame shall kindle and burst forth resistless!

4. *Idolatry is waning*, not tottering and trembling to ruins. It is too strongly entrenched in the hearts and habits of the people for this;—too firmly buttressed by our own Government too, as well as sedulously guarded by the arch-deceiver. We shall not see the downfall of Hindu Idolatry in our day without a miracle which shall change the views and practice of Christian Rulers as well as the hearts of the Hindus.

Still the waning of idolatry is perceptible. This has been already implied in the relaxing of superstitions. Neither *deists* nor *thinkers* have any genuine love or fear of the idols. They seldom, I think never, go near them, except to keep up appearances with their friends and caste. I am convinced many of those in Government service would gladly be excused from the unpleasant duty of superintending and repairing temples in their official capacity.

I spent nearly two months on this tour constantly among the people. Having no tent my only stopping places day and night were their common *chowdis* and *temples*, often the latter. I could not have a better opportunity to note the idolatrous habits of the people, and I must confess to some surprise that the more intelligent people never came in my presence, to worship the idols. I stopped two days and nights in the largest and best temple of a town of 3000 people, *on occasion of a great Hindu festival;* and yet none came to the god with their offerings, or to worship without offerings even, except women and children and two or three decrepid old men. As women and children kept up their custom, the more intelligent men could not have been hindered by my presence unless by a sense of shame, which itself would show the workings of conscience. During this whole tour I saw no intelligent man perform any act of idolatry, except a short hurried salaam to the idol by bringing the hands to the forhead without bending the body, and this in only a few instances.

I saw several Temples neglected, *four* in complete ruins. But I am not inclined to make broad deductions from such isolated facts. While these four are in ruins scores may be building or repairing elsewhere. As a general rule the temples are kept in better repair than anything else.

I was particularly struck with this fact at Tasgaum. With many indications of dilapidation the temples are kept burnished. The large temple of the elephant god here is said to have cost *six lakhs* of rupees. Its six foot stone walls have a narrow stairway winding through them, by which you can reach the top some six stories high, and find a look-out commanding the whole town and an extensive view of the surrounding country and villages. The exterior surface of the temple is covered with Hindu gods, demi gods, lions, tigers, &c., in full life-size.

I was surprised to find this noted old town and state no longer a *Native Raj*, but wholly *engrossed*; you will recognize it as one of the Putwurdhun States, Tasgaum itself having been the stronghold of the famous old *Purishram Punt*, 65 years ago the most desperate enemy of Kolopoor.

Politics is no part of a Missionary's work, and I might have come and gone without knowing the change in the political status of this province but for an incident not altogether pleasurable. Invited to the durbar, I went with my bible and tracts, found the *Karbari* and a crowd of attendants with a young lad called Bapoo Sahib, to whom I was introduced as the son and heir of the late chief, and for an hour and a half found a good opportunity for my message. But when I rose to leave this political subject was adroitly introduced. They prefaced it by remarking that so deeply interested as I had shown myself in their mental and spiritual well-being, I must of course feel a like interest in their temporalities. Who would so earnestly represent their grievances and plead their cause with the Government?

They proceeded without ceremony to tell me that young Bapoo Sahib was born just after the death of his Father, the late chief; that his claim to the succession had been wrongfully set aside and he dishonored with the cruel charge of illegitimacy; and that even the sacred privilege of adoption had been denied, the succession disallowed, and the State confiscated.

They based their assurance that I would interest myself in their case and secure redress, on the gracious doctrines of the Christian Scriptures, I had just read and expounded to them—especially that great and good law, "*Thou shalt love thy neighbour as thyself*" (which had come up in our address).

But when I quoted the example of our divine Master, Luke 12 : 14, and totally declined all interference, their sudden looks of dejection and sadness were painful to witness.

On the supposition that Government action in this case was just, wise and best, it is still easy to see that Runabae Sahib, the royal widow, and her son, with their beggared family and attendants, must feel deeply aggrieved. Probably it would avail little to tell them that just at the time of the late Chief's death the right of adoption was disallowed by the paramount power. They now see it every where allowed—the succession in neighbouring States perpetuated in this way; and probably it would be hard to convince them that if the claims of Bapoo Saheb were disallowed they ought not at least to have had the right of adoption conceded to them as it is to other States.

But call this a digression. The incident was painful, not only from having to resist their entreaties, but from the saddening conviction forced upon me of the almost utter impossibility of rousing these minds to apprehend and appreciate spiritual interests. My best endeavors to inspire higher and holier thoughts and aspirations were not only waived in a moment but made an occasion to bring me down and render me subservient to their grovelling interests. All their energies of body, mind and soul were engrossed in longings to regain their petty earthly kingdom, while the heavenly kingdom with its glittering crowns and imperishable treasures failed to attract them. Yet saddening as this development of our fallen nature was, it was not *Hindu* merely, but *human*. Earth is so near that it is allowed to fill the vision and exclude heaven.

R. G. W.

KOLAPOOR, 1st May 1866.

Epitome of News.

SATURDAY,—MAY 5, 1866.

—*Times of India*: Rome:—"On Saturday last (St. Patrick's Day) the foreign legitimist party here, comprising members of nearly all the nationalities of Europe, presented an address to the Pope, expressing devotion to his person, and a determination to protect him from all enemies and to uphold both his spiritual and temporal authority. The deputation arrived at the Vatican at one o'clock in the afternoon, and was received in the throne-room. The Holy Father replied to the address in a speech, stating that his enemies were of two kinds—secret and open; the secret professing to aim only at reform, but demanding radical changes in the Govenment; and the open, who declare the whole system to be vicious, and clamour for the abolition of the temporal power. Several distinguished prelates occupying positions near his Holiness admit that this oration was not happily inspired. They say the Pope was wrong to rank amongst the enemies of the Holy. See those who, respecting the principle of the temporal power, consider the Pontifical administration to be susceptible of improvement, and are able to point to undeniable defects. It appears, however, that the Pope, in expressing himself so strongly, designed chiefly to reply to the last counsels of the French Government, urging concessions to his subjects and certain specific reforms. His discourse may be regarded as a protest against the Napoleonic policy at Rome. There is a revival of the report that the Holy Father will abandon Rome on the departure of the French troops, and it is now mentioned with a certain authority. Nevertheless, I have reason to believe that he has yet taken no definite resolution, and that he will be guided by events."

—*Pall Mall Gazette*:—Jamaica matters:—"The question of woman-flogging by officers and gentlemen bearing commissions in her Majesty's service has been set at rest by the admission of Captain Hole, of the 6th Foot, that he did order women to be flogged by the soldiers under his command, and stood by to see it done. The special correspondent of the *Times* roughly estimates the number of negroes punished by court-martial and shot down by the regulars, volunteers, and Maroons at about 500, according to the amended and modified statements of the officers who in the first instance gloried in exaggerating the amount of blood which they had shed; but it is unfortunately too clear that those officers, and more especially Colonel Hobbs and Captains Hole and Ford, are now reduced to the humiliating alternative of attempting to

vindicate their humanity at the expense of their veracity and honour.

"Two documents have been produced before the Commissioners to which we call especial attention. One was handed to them by Colonel Hobbs, to show that he was incited to excessive bloodshed by those set in authority over him. It runs thus:—

October 18, 11 A.M.

DEAR COLONEL,—I send you an order to push on at once to Stoney Gut, but I trust you are there already. Hole is doing splendid service with his men about Manchioneal, and shooting every black man who cannot give an account of himself. Nelson at port Antonio is hanging like fun by court-martial. I hope you will not send us any prisoners; civil law can do nothing.... Do punish the blackguards well. Yours in haste,

JOHN ELKINGTON, D.A.G.

"Thus wrote the Deputy Adjutant-General in Jamaica to the officer engaged in tranquillizing the disturbed districts many days after all resistance to authority had ceased, according to Governor Eyre's own showing."

The other document was a letter to Gordon written while the latter was a prisoner, by a solicitor, his friend, advising him:—"Whatever your errors may have been they were committed *before* the proclamation of martial law; I advise you to plead—(1) that on that account you are amenable only to the ordinary civil and criminal courts of the country; and as a further plea (2) that that only is crime which is prompted by a criminal intention, and that you, having had no such intention, are not criminally liable for the *consequences*, disastrous though those unhappily may have been."

This letter was enclosed to General Nelson who read it and destroyed it, without communicating it to the prisioner, and who also refused Gordon the services of a minister of religion in his last moments!

—The Government, alive to the dangers encircling the young Nawab of Bahawulpore, have caused him to be removed to Mooltan, where he will be under British protection, and where his education can more easily be proceeded with. No definite measures have, however, been adopted as yet for the government of his principality. This last is a very important and urgent duty laid on the Government, and should not be neglected or delayed.

—*Poona Observer*:—"We understand that on Saturday night last a murderous assault was committed upon Bappoo bin Khundoo, a Geesareee, by his other caste fellows in Gunnesh Pait. He is now lying in the Civil Hospital in a precarious state. This assault was committed on him in consequence of some caste disputes. Not long ago a barber's hand was broken by his caste fellows at their jumat meeting, and although the man was under medical treatment in the Civil Hospital for nearly a month, the assailants were left scot free, as the whole of the caste were combined and no evidence was given in favour of the unfortunate barber. We hope that such practices of assaulting in caste disputes will be put down by the heavy hand of the law, by adopting some measure so that no punchayet should be allowed to be held without previously giving notice to the police, and also at what place the punchayet is to take place. A policeman or two should be directed to the spot in order to preserve the peace."

—The Mhow correspondent of the *Sindian* states that no fewer than four sergeants of the 6th (Inniskilling) Dragoons were tried by Court Martial on the 19th ult. for being drunk. Three of them were reduced.

—An informant of *Native Opinion* states that the merchants of Oomrawuttee recently transmitted one lakh of bales of cotton by the primitive cart in preference to the railroad, the reason assigned being "that they had privately to advance such sums to secure the goodwill of the railway officials that upon the whole they found the bullock cart cheaper than the iron-horse, non-compliance with their exactions being revenged by wanton damages to the goods forwarded." This should be investigated.

—The *Krishna* arrived yesterday with English papers of the 10th ult.

—*Overland Mail*:—"Our latest advices from New York are to the 29th March. The breach between the President and Congress would seem to be widening. The President has vetoed the bill for giving civil rights to persons of every race and colour, on the ground that it is unconstitutional, unnecessary, and anomalous in its character, and would override the rights of States as reserved in their legislatures and judicial tribunals. He says:—'It is another stride towards centralization and the concentration of the legislative power in the national Government. The tendency of the bill is to recuscitate the spirit of rebellion and arrest the progress of those influences which are drawing more closely round the States the bonds of union and peace. I fully recognise the obligation to defend and protect the negroes, wherever and whenever necessary, to the full extent of the constitution, and will cooperate with Congress in any measures necessary, for the preservation of the civil rights of freedmen, as well as of all persons in the United States, by judicial process and under equal and impartial laws, conformably with the constitution.' It is believed that the Senate will pass the bill over the veto, but that it will be lost in the House of Representatives."

—The ship *Napoleon Canevero*, with 663 Chinese coolies, left Macao for Callao. The coolies attempted to get possession of the vessel, but were baffled and kept below decks. They then set fire to the vessel. They all perished in the flames, together with nine of the crew, the rest escaping in a boat. The most surprising thing is that men should be willing to run the frightful risks connected with coolie transportation, for the sake of gain. The coolies are for the most part trepanned into emigration by interested parties on shore. The stipulation of the Bombay Government, securing to every emigrant so many cubic feet in the vessel, will effectually hinder such over-crowding as in the above unhappy instance; and perhaps effectually break up the system of coolie emigration, which will not be an evil.

—The 'Diritto' reports that the people of Pisa ordered a medal to be struck in commemoration of the massacre at Barletta. One side contains the names of victims, the other an inscription to the following effect:—"To the victims of religious fanaticism fomented and led by Roman Catholic apostolic priests who, on the 19th of March, 1866, covered with infamy the inocent people of Barletta, and brought mourning and misery upon whole families; and the popular *comitia* of Pisa, in a meeting held on the 1st of April in the same year, have decreed this medal to be struck as a perpetual memorial of the dead." A copy of the medal should be sent to the families of the slain. At the same meeting it was resolved to request Garibaldi and Mazzini to inaugurate a collection on their behalf. One is reminded, on the principle of contrast, of the medal which the Pope ordered to be struck in honor of the slaughter of St. Bartholomew's day.

—*Overland Mail*:—"Through the enterprise of the Royal Mail Union Steamship Company a new steam route has been opened up with India, China, and Australia, *via* Plymouth and the Cape of Good Hope. The Company have entered into an arrangement with the Government for the extension of the packet service from Mauritius to Ceylon. Passengers may, therefore, now proceed in the Company's vessels from Plymouth on to Point de Galle, where a junction is formed with the other regular steam lines to India, China and Australia."

TUESDAY,—MAY 8.

—*Indu-Prakash*—"That there is a wide difference between the Marathas and the Guzarathis every one will and must admit. That they are two distinct nations having little or nothing in common save race and religion no one can gainsay. They are both of them distinguished by well marked and peculiar traits in national character. The one is eminently commercial, the other warlike and political. What makes this difference is a question that cannot be answered laconically. Now, in this very city we see Guzarathis one and all of them wholly devoted to the pursuit of commerce, while the Marathas, being deprived of their old fields of occupation—the army and the Durbar—have betaken themselves to what next suited their choice and dignity. They have become servants of Government or of mercantile firms in some capacity or other. They have become lawyers, judges, physicians, revenue officers, magistrates, clerks, &c., but few of them have ever entered the mercantile branch. The lower classes have become peons and soldiers. As for the Guzarathis we find few of them ever become sepoys. They take as little as they possibly can to the other professions. A leaning towards trade and commerce seems to be the leading feature in their character. Do what they will mercantile spirit pervades all their actions. With the Marathas, as we have described above, the case is just the reverse."

"There is another point of difference. The Guzarathis are more superstitious than the Marathas. The very idea of abominable Maharajahs such as the Guzarathis adore would be repulsive to a Maratha. This we believe is partially the effect of the commercial tendencies of the former and partly that of the universal ignorance that prevails in Guzaratha. Commerce is in some instances a mere lottery depending more upon chance than otherwise. Propitiating the goddess of chance or fate Guzarathi merchants seem to suppose is of the very essence and the primary condition of their success in all their undertakings. This makes them venerate the sea, make offerings to idols and religious preceptors more than the Marathas ever do. As to the amount of ignorance that prevails in Guzaratha, the state of education and of the language of the country are tangible proofs."

—Shet Becherdas Ambaidas has built a temple to Maha Lukshami at Ahmedabad, where Sanscrit is to be taught and alms distributed. At the inauguration he made some remarks ending thus:—"Gentlemen, I thank you for the honor you have done me this day by your presence here. I also thank the Goddess Shree Mahalaxmiji for the manifold blessings she has heaped upon me. I cannot find adequate words to express the gratification I now feel from being able to carry out into effect the longings of my heart." He concluded with a prayer to the Goddess Bhavani.

—The value of the total exports of England last year was (in round numbers) 166 millions stg. The United States, the largest customer, took 21 millions' worth; India 18; Germany 18; Australia 13.

—*Times of India*; *Aden*:—"The *Victoria* returned from Massowah on the 20th, and brought letters from the mission. It is now said that Mr. Rassam with his released captives cannot arrive at Massowah till the end of June, and that he may not go there at all, but wend his way to England through the north-west of Abyssinia to Suez. Dr. and Mrs. Beke are expected to return to Massowah about the middle of May."

—*Deccan Herald*:—"A European woman, while in a state of intoxication, jumped out of the window of a second class railway carriage between Chinchwad and Kirkee yesterday, and narrowly escaped being killed on the spot."

—The Steamer *Maharaj* struck on a rock in the harbour of Jeytapore and became a total wreck. There were 130 native passengers, some of whom in their consternation jumped overboard and twelve were drowned. The rest were saved. A want of proper caution on the part of the Captain is alleged as the cause of the accident.

The *Times of India* says:—"It is stated that the Custom House authorities objected to giving the *Maharaj* a port clearance in consequence of her captain not having a master's certificate; but that on a certificate being obtained from the Master Attendant's department authorising him to assume temporary command of the steamer, the Custom House authorities permitted her to proceed on the voyage which terminated so unfortunately."

—The next Overland Mail steamer with the outward mail leaves for Suez on Monday morning, and the following one on the 24th instant. Subsequent mails will leave on the 9th and 24th of the month respectively during the monsoon season.

We are informed that the P. & O. Co.'s steamer *Nubia* will be despatched with an extra mail to Suez about the 21st instant. This fine steamer has ample accommodation for a large number of passengers.

—*Bombay Gazette*:—"We hear that the Sultan of Zanzibar, as a mark of his estimation of the service of Lieutenant Brebner and his officers in bringing the steamer *Thule*, which was sent to him as a present fron Government, requested that gentleman's acceptance of a present of Rs. 4,000 to distribute amongst himself and the engineers and crew of the vessel. Lieutenant Brebner politely declined to accept the proffered gift."

WEDNESDAY,—May 9.

—*Times of India*:—"The Committee which assembled last year for the purpose of reporting upon the condition of the Vehar reservoir proposed a series of precautions for maintaining the necessary purity of the water. One of these suggestions is, however, so opposed to the generally received ideas on the subject, that the Supreme Government has forwarded the proceedings of the Vehar committee for the opinion of any persons who have paid attention to the matter. The committee, among other recommendations, requires that 'all aquatic plants be most 'assiduously uprooted from all parts of the basin 'of the tank,' and it is to this mode of procedure that exception has been taken. It has long been supposed that a certain proportion of both animal and vegetable existence in water assists in maintaining its purity. Many, indeed, assert that such agencies are actually necessary. It has, with apparent good reason, been taught that the two classes react upon each other, much in the same manner as they are known to do in the less dense atmospheric fluid."

—The Steamer *Lawrence* has sunk in the Indus.

—*Englishman*:—"The price of everything in the Calcutta market has risen more than threefold within the last month or two. The coarse rice, which is the principle food for the indigent class of natives, has risen from four to seven pice, a seer within the last month, and dhall, ghee, firewood, &c., in proportion; and half the sickness that is raging among the class in question is attributed to scarcity of food."

"We are receiving heart-rending accounts of the distress in Orissa. Not only are the people perishing by hundreds, but the most fearful atrocities are being perpetrated under the influence of starvation. We are told of one case in which a man destroyed the whole of his family, and those of his two brothers, to save them from dying of hunger; and it is even said that cases of cannibalism are occuring. We would remind the public that there is an Orissa Relief Fund, of which Messrs. Sykes and Co. are the secretaries."

—*Central India Times*:—"On the 1st instant the Wurdah Bridge was tested by a trial train, and as the result proved satisfactory we hope soon to hear of the official opening of the railway to the Wurdah station—60 miles from Napgore. The Contractor's engine is now running within 33 miles of Nagpore."

—The *New York Times* published lately a speech delivered in Georgia by Alexander H. Stephens. It was reported exclusively for that paper by telegraph at an expense of 1,400 dollars.

THURSDAY,—May 10.

—The following suggestive paragraph is from "Peeps with Punch," a series of papers in the *Times of India*:—"This attempt, on the part of His Highness, to re-establish the Roman hierarchy, resulted in the introduction, by the ministry, of the Ecclesiastical Titles Bill, early in the Parliamentary session. It, however, met with the most determined opposition from the Irish and other Catholic members, which occasioned the omission of its most important clauses, rendering it when it did pass into law, powerless to prevent the abuses which were the cause of its introduction; so that it ended in nothing more than an expression of the national protest; whereupon *Punch* publishes a cartoon in which Lord John, as a little boy, is seen running away after having chalked up 'No popery' on Dr. Wiseman's door. This was the principal measure of the session. Introduced in February, it occupied the House in a protracted warfare till the end of July. The opponents were, indeed, comparatively few in number, but they maintained the unequal contest with singular pertinacity. Whether the result, after all, was worthy of the time and labour expended on it, may be still matter of controversy; but beyond all doubt, in devoting its attention to this one subject, Parliament fully reflected public opinion."

—*Hurkaru*:—"We yesterday received a strange illustration of the way in which cotton is packed. Quite recently a vessel laden with cotton met with an accident in the river, and had to put back. On going into dock she, of course, discharged some of her cargo, and, strange to relate, it was found that the seeds in some of the bales had germinated, and had produced quite a flourishing crop of seedlings. The bales presented a singular spectacle, covered as they were with quite a forest of incipient cotton plants."

—*Kurrachee paper*:—"We cull the following from a private letter received from Teheran dated 29th March last: "One can get home from here for for 31*l.*; the route is *via* Russia. The shores of the Caspian once reached, there is steam communication all the way *via* Astrakhan, the Volga, Norgora, and St. Petersburg, whence you can embark in a steamer to Hull. Two young gentlemen have left this *via* this route."

—*Friend of India*:—"Two portraits of Dr. Duff have been taken by the Scotch artist, Mr. Norman Macbeth, one full length for the Bethune Society and one three-fourths length for the Doveton College, Calcutta. If we may judge from protographs of the pictures each has its peculiar excellence as a likeness. The former is to be exhibited in the Royal Academy, and the latter has attracted most favourable criticism in the exhibition of the Royal Scottish Academy. The well-known engraver Mr. Faed, the brother of the artist of the same name, has undertaken to produce a print of the full-length portrait."

—Mr. Bright, at Rochdale, on the Reform Bill:—"Now, what is this bill and what is it to do? It is to admit 400,000 men who have now no votes to the elective franchise within the limits of England and Wales. Of that number 200,000 will be within the limits of counties and holders of land of the annual value of 14*l.* and upwards; and therefore we may set them down as not of the working class. Within the boroughs it will admit about an equal number—close upon 200,000 new voters—and although nearly all these have been reckoned by Mr. Gladstone as of the working class, yet I am perfectly satisfied that his estimate is altogether inaccurate; and although it would be a substantial increase of the number of electors, I believe that no more than the bare majority of that number can be said to be really and precisely of what we term the class of working men. (Hear, hear.) I think I am not overstating the case when I say that. After thirty-four years have elapsed since the passing of the Reform Act, a bill is proposed; and if it be objected to and resisted by a great part in the State, we may say that party sets itself resolutely and determinedly against the enfranchisement and the manumission of the working people—(hear, hear)—that they mean that the representation should remain as it is. Depend upon it if this bill is not passed—that if there be a power in Parliament that can resist it—any idea of a reduction of seats, or, in fact, of doing anything in this matter must be, for some time at least, abandoned. (Hear, hear.) You are to be condemned for ever, working people, to exclusion. The country which carries on a constitutional government by representative system is to be henceforth only one million of electors, and that million so placed, so distributed in regard to members and seats, that the representation of the people in the House of Commons is little better than a sham and a farce. (Cheers.) In the counties you know perfectly well that the landlord, and the landlord only, is really the elector. You know that in many scores of the boroughs there is a system of compulsion and corruption which destroys almost even the very semblance of popular and honest representation."

"You will have heard a whisper of difficulties in the heart of Europe—that Austria and Prussia are quarrelling over the distribution or the division of the territory which they united two years ago in seizing from Denmark. The Prussian people at this moment have a Parliament which is very much in the position of the Parliament of England some 230 years ago. They have a monarch who seems desirous of playing the part in Prussia which Charles I. played in England. I hope in our less severe times that whatever may happen to him he may not come to so calamitous a fall as that which overtook the King of England. (Hear, hear.) Now, suppose that war broke out, can anybody tell how far it will spread, or where it may end? If you look at the map of Europe you see Prussia in the east, always a great army there. You see France in the west, always a great army there. You see Italy in the south with an army so large, and military expenses so excessive, that the annual income of the country does not suffice to meet the annual expenditure. If a war breaks out between Vienna and Berlin—between Austria and Prussia—how far the conflagration will extend no man can tell. But this it would be easy to do if we had a Tory Government in England anxious to follow the course of the Tory Government of 1793. It would be easy—perhaps if it were easy it might ultimately be perilous—it would be easy to postpone the question of Reform by plunging the country into an European war. (Cheers.)"

FRIDAY,—May 11.

—Deaths last week, 415. We have had a remarkably healthy season.

—George Baker, gunner, has been sentenced to death for the murder of a constable. The man was addicted to drink.

—*Daily News*.—"The vote, of nearly two to one, if we recollect aright, which placed Mr. Carlyle, in preference to Mr. Disraeli, in the Rectorial Chair of the University of Edinburgh, would, in all probability, be misjudged if it were taken as a manifesto of discipleship. At no previous period was Mr. Carlyle's 'influence,' as it is called, smaller than it is now. What remains of it is exercised chiefly through his earlier writings. Mr. Carlyle has in popular apprehension, which partly conforms with the fact, declined from the seer to the literary man. The moral and religious teacher of his age has become the painter of historic portraits and battle scenes; the prophet has become the "artist in word." Enthusiasm has degenerated into cynicism; and searching appeal and stirring exhortation have given way to animated and bitter railing. It is the Carlyle who wrote "Sartor Resartus," and the "Lectures on Hero-Worship," and the "Life of Sterling," rather than the Carlyle of the "Latter day Pamphlets," and the "Occasional Discourse on the Nigger Question," and the "Life of Frederick the Great," whom the in-

genuous youth of Edinburgh have sought to honour. Nor can the election be considered as a triumph of academic Liberalism over youthful Toryism. Mr. Carlyle can scarcely, by any elasticity of definition, be counted as a political Liberal. Save in the rugged and almost anarchic independence of his individual thinking, he is more Tory than the Tories themselves. If the eulogist of Frederick the Great acknowledges any political hero worthy of reverence in these degenerate times, it can be no other than Baron von Bismark."

—*Bombay Gazette* :—" From all parts of the island complaints arise of the heavy taxation recently imposed by the Municipality. The most curious plan we have yet heard of for replenishing the Municipal Exchequer is that of charging a trifling fee for the granting of licenses for permission to parade the streets with music on the occasion of native marriages and other *tamashas*. During the past month no less than three thousand four hundred and ninety-two rupees have been recovered and credited to the Municipal Commissioner from this source of revenue. As these processions are at the best of times an intolerable nuisance, and as money on such festive occasions appears to be a secondary consideration, judging from the way in which it is squandered right and left, we beg to suggest something more than a trifling fee. The Lighting and Police rates are frightfully oppressive—here is an opportunity for mitigation at the expense of an acknowledged evil."

Ten per cent of the rental of the 100,000 houses in Bombay, goes to the Municipality. This all comes out of the pockets of tenants.

TELEGRAPHIC NEWS.

London, 1st May.—The state of affairs in the money market is very gloomy owing to the warlike news from Germany and Italy, and to the withdrawal of a large amount of bullion from the Bank for remittance to France.

The Government has announced its intention of introducing the Redistribution of Seats Bill previous to going into committee on the Reform Bill.

3rd May.—The Bill for legalizing marriage with a deceased wife's sister has been rejected.

The Italian Government have contracted a loan with the National Bank for 250,000,000 livres. Popular demonstrations have been held in the principal cities in favour of war.

The Budget estimate for the year has been brought forward by the Chancellor of the Exchequer showing an estimated surplus of £1,250,000.

The duties on timber and paper are to be abolished, and that on bottled wines with other small taxes to be reduced.

Terminable annuities are to be issued, and the proceeds devoted to the reduction of the National Debt.

A further heavy fall in the price of cotton, is reported.

Miscellany.

—There is a Society in Florence for the erection of tenements for operatives. The buildings completed contain 930 rooms, which are let at an annual rent for single rooms, of 40 f. ; three rooms, 100 f, or less than two shillings a week. There are to be 4500 rooms. What is well worthy of note is, that the buildings have been constructed with the profits derived from the deposits of the working classes in the savings-banks.

—The Director of the Quebec Observatory proposes an expedition to the Andes, with a view to astronomical observations to be taken from a height of 20,000 feet.

—A paper by Sir John Lubbock ascribes the bronze weapons of Northern and Central Europe to a period anterior to the invasion of Britain by the Romans.

—Stone is sawn in France with great rapidity and economy by means of a perforated iron disk on which a coat of lead has been cast, the perforations serving to bind the plates of lead on the two sides of the disk.

WINIFRED BERTRAM AND THE WORLD SHE LIVED IN.

By the Author of 'The Schönberg-Cotta Family.' (Nelson.)

'Winifred Bertram' is a very charming book—story it can hardly be called, for it concerns the lives and interests of so many persons that it is more of a history than a regularly-constructed tale; but it is charming all the same, and it is a book in which grown people will delight as much as children, if, indeed, it is not a book written for grown persons in the first instance,—a point we do not profess to decide. It is well written; the language, often eloquent, is always simple and appropriate. Some of the incidents and characters are touching; such as Little Fan and her brother Dan,—and Grace Leigh, with her motherly care of her rough brother, and the sweet-spirited, gentle old man, her father,—the two Misses Lovel and their genteel academy,—the sickly, faded elder sister, with her pathetic, little, shadowy love-story and her wonderful water-colour landscapes, all alike in having "a brown foreground tree, tapering like a telescope," and "round, grey, woolly balls on the woodland distance, and white, grey, woolly balls in the sky" by way of clouds,—her spirited sister, Miss Betsy, with the "brave naval and military blood," which she is always boasting flows in her views, her love and reverence for her sister,—are instances taken at random. Miss Lavinia and Miss Betsy are proofs of the skill by which unpromising materials may be combined into a tale of strong human interest without the least departure from prosaic matter of fact. Two decayed gentlewomen—daughters of a lieutenant in the Navy and of the pretty, portionless daughter of a lieutenant of Marines—keeping a day-school in an East London suburb, teaching their pupils Pinnock's Catechisms and Mangnall's Questions, with the humble practicalities of sewing and darning,—these would seem beyond the reach of poetic grace; but the reader is made to feel a genuine love for them, and to get a great deal of amusement, which does not hinder a feeling of respect for their innocent illusions and "the life-long love which enabled the sisters to find in that life of endless small struggles to make the two ends of a very narrow income meet,—a life of endless little ennobling self-denials and loving contrivances for each other and generous concealment of want and pain." It is the author's own insight which enables her to see and understand and to show to her readers that it is

> The heart that magnifies this life,
> Making a truth and beauty of its own.

Then there is that Mrs. Dee, "the lady who is very useful and good"; she is great fun, and drawn from the life, with her mode of "doing good to poor people," and her idea that "the chief duty of visiting poor people in these socialistic days" is "to teach them their places." The ruthless manner in which she proceeds to do so is very clever; but even the keen, delicate satire with which Mrs. Dee is drawn falls upon the fault alone,—it is softened by charity towards the individual by the recognition of what was really good in her; and poor Mrs. Dee is herself brought under discipline at last, which, if it makes the reader laugh, opens one's sympathy even to that terrible woman. The scene of the story is laid throughout in an East-end London district, with only one brief holiday at a beautiful country-house; whilst, true to life and human nature, there is nothing hard or cruel or sordid in any of the details. The object of the book is to open the world of work that lies around us all, and to set forth the spirit and aim with which every one individually may and ought to take a share in it. Winifred Bertram is a dear little girl, going like sunshine through the book, earnestly desiring to learn how to see what she may do; and she has two very beautiful and wonderful stories told to her by her brother Maurice, which will give food for thought to many others besides Winifred. All the various threads and strands of interest are skilfully woven together, and the ending will satisfy everybody,—which is saying a great deal. We think that few will take up 'Winifred Bertram' without feeling the better for having read it. —*(Athenaeum.)*

A NEGRO SCULPTRESS.

Rome, February, 1866.

An interesting novelty has sprung up amongst us, in a city where all our surroundings are of the olden time. Miss Edmonia Lewis, a lady of colour, has taken a studio in Rome, and works as a sculptress in one of the rooms formerly occupied by the great master Canova. She is the only lady of her race in the United States who has thus applied herself to the study and practice of sculptural art, and the fact is so remarkable and unique that a brief sketch of her life, given almost in her own words, will, I am sure, be acceptable to the wide circle of your readers. "My mother," she told me only last Monday, "was a wild Indian, and was born in Albany, of copper colour, and with straight, black hair. There she made and sold mocassins. My father, who was a negro, and a gentleman's servant, saw her and married her. I was born at Greenhigh, in Ohio. Mother often left her home, and wandered with her people, whose habits she could not forget, and thus we her children were brought up in the same wild manner. Until I was twelve years old I led this wandering life, fishing and swimming," she added with great glee, "and making mocassins. I was then sent to school for three years in M'Graw, but was declared to be wild,—they could do nothing with me. Often they said to me, 'Here is your book, the book of Nature; come and study it. From this school I was sent to another, at Oblin, in Ohio, where I remained four years, and then I thought of returning to wild life again; but my love of sculpture forbade it. Some friends recommended me to go to England, but I thought it better first to study in Rome." And here she is, the descendant and member of a much-injured race, struggling against ignorant prejudice, but with genius enough to prove that she bears the image of Him who made all nations under the sun. Whilst her youth and her colour claim our warmest sympathies, Miss Edmonia Lewis has a very engaging appearance and manners. Her eyes and the upper part of her face are fine; the crisp hair and thick lips, on the other hand, bespeak her negro paternity. *Naïve* in manner, happy and cheerful, and all-unconscious of difficulty, because obeying a great impulse, she prattles like a child, and with much simplicity and spirit pours forth all her aspirations. At present, she has little to show; she appeals to the patronage and protection of the civilized and the Christian world. There is the cast of a bust of Col. Shaw, who commanded the first coloured regiment that was ever formed, and who died "a leader for all time in Freedom's Chivalry." The bust was executed from a photograph, and now, as a commission from the sister of Col. Shaw, is being transferred to marble. Another commission is a bust of Mr. Dio. Lewis, I believe, of New York. Her first ideal group was to be executed under promise for some gentlemen in Boston, and, in the true spirit of a heroine, she has selected for her subject 'The Freedwoman on first hearing of her Liberty.' She has thrown herself on her knees, and, with clasped hands and uplifted eyes, she blesses God for her redemption. Her boy, ignorant of the cause of her agitation, hangs over her knees and clings to her waist. She wears the turban which was used when at work. Around her wrists are the half-broken manacles, and the chain lies on the ground still attached to a large ball. "Yes," she observed, "so was my race treated in the market and elsewhere." It tells, with much eloquence, a painful story. H. W.—*(Athenaeum.)*

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EXTRACTS FROM THE BASLE MISSIONARY SOCIETY'S REPORT FOR 1865.

Mangalore.—Mr. Hauff has furnished us with a retrospect account of the seven years, during which he witnessed the development of this main-station of ours. We beg to subjoin some few remarks from it :—

"The increase of the Communicants from 1857 to 1864, amounts to 177 persons. The number of children has not risen at the same rate, as some institutions were during this time removed from the station; though the increase of the whole Congregation upon the census of 1857 is 253. Seven years ago most of our people lived in houses belonging to the Mission, and earned their livelihood in the service of the Missionaries, in Missionary workshops, etc. This state of things was unavoidable in the beginning, but increasingly felt to be an evil. The wished for change was commenced by letting out a large proportion of the Balmattha premises in small portions to church members. A number of native houses soon clustered round the hill, others were enlarged and improved, with gardens planted in front. Thus a very favorable contrast with their former mode of living and a marked progress in cleanliness, decency and comfort soon presented itself in these new homes. How great an influence this outward, but apparent improvement upon heathenism exercises on the family-life and on their own honest character and so on, needs no comment. This produces an impression upon the heathen also; and many of our candidates for baptism have been led to us by the influence and exertions of christian relations and acquaintances of theirs. During this period the support of the poor and widows has been brought into better order, and especially has the activity of the congregation in behalf of their poor successfully been invited. Progress is also to be acknowledged in the spiritual life of our christians, which gives evidence of more independant action, more understanding of the plan of salvation, and more gratitude for the blessing received."

"We are glad to say, that Mr. Plebst, one of the managers, succeeded in adding a new branch to our industrial undertakings, for the purpose of supporting our native congregations. Considering the deficiency of the country roofing material, he began to make tiles on a method lately invented, and has the satisfaction to see the technical difficulties removed and to witness both the usefulness of the new material and the ready sale it meets with.

"The Circulation of Scriptures and Scripture portions, as well as Christian *Tracts and School-books*, under the superintendence of Messrs. *Pfleiderer & Rielm*, had most encouraging results last year. The total of books sold from the central Depot at Mangalore throughout our Indian Mission field amounted to 28,575 copies. This is an increase of 9,925 copies upon the total of our last report. May the seed, so richly sown, have fallen into good ground to bring forth its fruit in due season.

"*Moolky.*—The Missionaries' attention was long ago called to the populous country of Santoor (North East of Moolky). Though some of the earliest Christians in Mangalore came from that very country, the inhabitants did their utmost to prevent any Christian from settling there at least as they were of opinion, that, if only one of their Bhutas would fall, they could never get rid of the Padre. Their determined opposition deterred many a man of that country, deeply impressed with the Gospel, from an open avowal of Christianity. Among those there was a man named Joghy, the chief priest of a Bhuta, who had formerly visited Mr. Maenner at night and by his questions and answers betrayed that he had pondered much over the subject of Christianity. This man accompanied by his wife and children unexpectedly made his appearance in Utchila at Mr. Maenner's on a Sunday morning in July. What had brought him there, was the following incident. A piece of woodland, the usufruct of which his family had enjoyed for generations, was suddenly claimed by the Patteel of the village, who sent six workmen to fetch the wood. On his remonstrating with them they seized him, cut off his pigtail and having given him a cruel flogging, sent him away. The anger of the Patteel kept every helping hand aloof. Thus disgraced he went with his family to Gudde, to consult his relatives about lodging a complaint with the magistrate. A Christian there caused other thoughts to be awakened in him and brought him to Mr. Traub, who advised him to go to Mr. Maenner, just then in Utchila, who, declining their request to assist them against the Patteel, admonished them to flee to Jesus for refuge from an infinitely more dreadful peril; and the same time advised him first to go back to Santoor, where he promised to visit him in a few days. When he (Mr. Maenner) with a number of Christians came over to his village, the house was soon surrounded by multitudes, who tried to dissuade the Bhuta priest from carrying out his now apparent intention; there was, however, no tumult and the concourse of people only afforded the Missionary the best opportunity for preaching the gospel all day long. When the native Christians at last on Joghy's permission entered the Bhuta-room and took away the 7 Bhutas with all the idolatrous implements, the heathens stood aloof with terror and fear, lest the Bhuta might take vengeance on them for allowing the outrage. Yea, even Joghy himself stood trembling with hands and feet. The room having been cleared, Mr. Maenner entered it, read the 115th Psalm, prayed and addressed the small congregation in it; and the following night he used it as his bedroom. Thereby the spell was entirely broken, and Joghy's mind was set at ease again. On the 9th Sunday after Trinity the first regular divine service was held, the Bhuta-room having permanently been transformed into a Christian place of worship."

DOMESTIC OCCURRENCES.

MARRIAGE.

CHESSON—GORMAN—May 1st, at the Mission House, Mahableshwar, by the Rev. Dr. J. Wilson, Mr. John Chesson to Hannah Gorman, both of Paunchgunny.

DEATH.

TONKIN—May 8th, at Byculla, James William, the son of Ebenezer Tonkin, plumber, aged 1 year and 6 months.

Advertisement.

BOMBAY SCOTTISH EDUCATION SOCIETY.—At a largely attended Meeting held in St. Andrew's Church on THURSDAY, the 26th April 1866, the Hon. A. J. Hunter in the Chair, the following Resolutions were carried unanimously :

I. Proposed by the Rev. John Paton, seconded by N. Spencer, Senior, Esq.—That there is urgent need of additional means of education for the children of Protestant Europeans in Bombay.

II. Proposed by the Rev. D. C. Boyd, seconded by Thomas Blaney, Esq.—That to aid in Meeting this want, a Society be now formed, on the following Basis :—

RULES OF THE BOMBAY SCOTTISH EDUCATION SOCIETY.

I. The Society shall be called the "Bombay Scottish Education Society."

II. The object of the Society shall be to establish one or more schools, primarily for the education of the children of Scottish parents.

III. The first efforts of the Society shall be directed to the providing of an education for girls, and of a primary education for boys; and thereafter such additional educational measures may be adopted as the Society shall in General Meeting determine.

IV. The religious and other instruction shall, as far as possible, be such as is conveyed in the National Schools of Scotland; and the teaching, in all its departments, shall be subject to the approval of the Committee of Management hereinafter mentioned.

V. The Society shall be composed of Members of the Reformed Churches contributing two Rupees or more monthly, or twenty-four Rupees or more annually. Contributors of Rs. 300 or more, in one sum, shall be permanent Members of the Society.

VI. All monthly and annual Subscriptions shall be paid in advance. No member, whose subscription is in arrear for more than one month, shall be permitted to vote at the Meetings of the Society.

VII. The business of the Society shall be conducted by a Committee of Management, consisting of a Chairman, Deputy Chairman, and not fewer than ten and not more than eighteen Members, who shall be elected annually by the Society from their own body.

VIII. The Committee shall have power to appoint Treasurers and Secretaries, honorary or otherwise, and to fill up such vacancies as may occur during the year.

IX. Any five Members of the Committee shall constitute a quorum for the transaction of business.

X. The Committee shall meet once a month, or oftener if necessary.

XI. The Committee shall have power to carry out generally the objects of the Society, to transact its business, and to administer its funds; and they shall (subject to the general provisions of these rules) determine all questions relating to the following subjects :—

1. The propriety of establishing any School, and the locality in which it is to be established.
2. The general organisation of each School.
3. The internal regulations for the conducting of each School.
4. The salary, appointment and removal of Teachers.
5. The fees, admission, and dismission of Pupils.

XII. A General Meeting of the Society shall be held in the month of March in each year, to receive an Annual Report from the Committee, to elect Office-bearers, and to transact such other business as may be brought before it.

XIII. An Extraordinary General Meeting of the Society may be called, on a Resolution to that effect being passed by the Committee, or on a Requisition being addressed to the Secretary to be signed by one-fourth of the Members of the society. The Notice convening an Extraordinary General Meeting shall state the object for which it is called.

XIV. Notice of all General Meetings of the Society shall be given in such manner as the Committee of Management shall direct, and shall specify the time when, and the place where, such Meetings are to be held.

XV. Any of the foregoing Rules may be altered or cancelled and new Rules substituted or added by a Resolution passed by a majority of three-fourths of the Members of the Society present at any General Meeting, provided that intimation to propose such alteration, cancelling, substitution or addition shall have been duly given in the Notice calling the Meeting.

III. Proposed by Alex. Brown, Esq., seconded by John Smith, Esq.—That in order to carry out the objects of the Society, a subscription list be now opened.

IV. Proposed by John Macfarlane, Esq., seconded by A. F. Shepherd, Esq.—That the following gentlemen be appointed as a Committee to carry out the foregoing Resolutions :—

The Hon. A. J. Hunter, Chairman.

Thomas Blaney, Esq.,	D. Robertson, Esq.,
Rev. D. C. Boyd,	A. F. Shepherd, Esq.,
Alex. Brown, Esq.,	John Smith, Esq.,
John Macfarlane, Esq.,	F. A. Spencer, Esq.,
Anthony Morrison, Esq.,	N. Spencer, Sen., Esq.,
Dr. J. G. Nicolson,	Alex. Stewart, Esq.,
Rev. John Paton,	G. R. Wilson, Esq.

THE movement which has resulted in the formation of the Bombay Scottish Education Society was begun more than six months ago. At that time it was resolved to establish a Public Day School for boys and girls, at which both elementary and more advanced instruction should be provided. But after a Public Meeting had been called to adopt measures for the carrying out of this object, it was suggested that the promoters of the movement should unite with the gentlemen who were interesting themselves in the establishment of the "Fort Christian Schools," and that these should endeavour together to establish one large, thoroughly equipped School. The negotiations which were entered into in consequence of this suggestion have resulted, as is well known, in a resolution to open a High School, for boys only. It is not proposed, in this scheme, to provide for the earlier stages of the education of boys; nor is any provision made in it for the education of girls.

The promoters of the Scottish movement, while welcoming the prospect of a high class education being provided for boys, felt that this would meet only in part the present requirements of Bombay; and they resolved therefore to return to so much of their original plan as will not be provided for by the proposed High School. It is hoped that their schools will prove valuable aids to the High School, as introductory and complementary to it.

Subscriptions, and names of persons intending to become Members of the Society will be received by the undersigned.

JOHN PATON, } Honorary
D. C. BOYD, } Secretaries.

Bombay, 8th May, 1866.

WANTED, a thoroughly trained MASTER, for one of the Schools of the Bombay Scottish Education Society. A Certificated Teacher will be preferred.

He must be married, and his Wife will be required to superintend the Girls' Department.

Apply, stating age and forwarding Testimonials, to either of the undersigned.

Rev. D. C. BOYD, } Honorary Secretaries Bombay
Rev. JOHN PATON, } Scottish Education Society.

Bombay, 7th May 1866.

Publisher's address : "Oriental Press."—Editor's address: Tract and Book Depository.

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